

MINISTERS FEEL THE HIGHER COST OF LIVING

No General Advance in Their Salaries in Twenty Years Though Their Expenses Have Increased

AMONG the latest questions in connection with the higher cost of living are these:

Have not clergymen suffered more from this cause than any other class?

Speaking generally, have not their salaries remained stationary in the last twenty years while the cost of living has steadily increased?

Are low salaries keeping capable young men out of the ministry and crippling the usefulness of churches?

The first of these questions was presented at a recent meeting of the Troy Methodist conference. One speaker made the point that self-respect, courage and spiritual power do not depend upon the asceticism of the medieval church but upon an adequate supply of the necessities of life. As a result of the discussion it was voted to appoint a commission to present the need of larger salaries for ministers before the church members belonging to the conference.

Whether the same steps will be taken at the 150 or so other conferences representing the Methodist churches in this country is not certain. One result of the action taken at the Troy conference is that the public is taking a good deal of interest in a comparison of the salaries paid to clergymen of all the Protestant denominations now and twenty years ago and in finding out what is the average salary paid to clergymen to-day in New York city and in suburban and rural districts.

"To get accurate data in these points is not easy, for the reason that trying to strike averages in the usual way leads nowhere; at least these averages would be wide of the mark," said a layman.

"There is a fishing club up Canada way with a small and exclusive membership, including two or three men worth a good many millions each, and the story once got around that the average of the wealth represented was one million dollars a man, in other words, that each member was worth a million, whereas several of the members thought themselves lucky if they had a balance of \$1,000 to the good at any time."

"Similarly," the layman continued, "I imagine the only way to get a fair average on ministers' salaries would be to count out entirely the four or five big men in each denomination who get a very big salary."

Low Pay for Methodists.

The Rev. Dr. Charles Eckman, one of the most prominent of the Methodist ministers in New York, who has held his pulpit in St. Paul's Church fifteen years, when asked to speak for his denomination agreed that this might be a good plan to follow, particularly in the case of one or two of the other denominations.

"About the highest salary paid to a Methodist clergyman is \$3,000, the minimum about \$800, although I see by this report that there are ministers in rural districts who get only \$500. In those cases, however, they are probably supplying rather than regularly settled ministers."

"About a year or two ago at a meeting of the western New York conference a rule went into effect that the lowest salary paid to a minister should be \$600. There are perhaps four ministers in the denomination who get the maximum salary mentioned and one or two more who get \$1,000 a year."

"With few exceptions," said Dr. Eckman in answer to a question, "the best salaries are paid in New York, where the average is about \$2,000. In this city \$1,500 is considered pretty good. You can say that there are Methodist ministers in Manhattan who get \$1,000 a year."

"I see," again referring to his list, "that there is one church which pays its minister \$1,400 and two more which pay \$1,200 and \$1,100 respectively. Here and there in the last twenty years there has been a church which has put up its minister's salary, but I believe that it is pretty nearly true that there has been no general increase in Methodist ministers' salaries in that time."

"Now, if any minister placed anywhere happens to be a successful success his congregation may decide to pay him more. If he isn't a big success his salary may drop a little. Often a New York congregation is not to blame for sending word to the conference through its delegate that it can't afford to pay so much this year as last. The simple fact is, and this is the crux of the situation to my mind, that the personnel of city congregations changes remarkably from year to year. In downtown churches, for example, and in some others too, the people who give the most are those who oftenest decide to pick up and move to the country. The poorest usually stay in the city, but the bone and sinew of the church are likely to make for the suburbs. In such a case the minister, if he stays on, is likely to have to take a less salary instead of thinking of getting a raise."

Cost of Living Higher.

"In my time here even that is in the last fifteen years, the cost of living has increased at least one-half and the city ministers have had to study carefully the new conditions; nevertheless the Methodist Conference, New York Conference at least, is not handicapped by a lack of candidates for the ministry. For instance, one year ago fifteen fine young fellows applied and only nine could be accepted. Of course we picked the nine best. The others would doubtless be accepted by one of the other conferences. No, it is not a question of money that keeps young men out of the ministry."

"One point ministers of our denomination are giving a good deal of attention to is the raising of an endowment fund which will be applied to the aid of broken down ministers. We have \$100,000 toward it now and we paid out in this conference last year \$30,000 toward this purpose."

"Now there are laymen who object to collections being taken for this object, not because they are stingy but because they believe that ministers should be paid

enough salary when they are able to work to be able to save up something for a rainy day. Logically they are perfectly right, and if every member of every Methodist church felt like that salaries would soon go up."

The Rev. Dr. Percy Stickney Grant in speaking about the average of salaries paid by the Episcopal Church to its curates and rectors also made the statement that the question of salary had little or no bearing on the decrease of late in the number of students in the Theological Seminary. Dr. Grant, who is rector of the Church of the Ascension, Fifth avenue and Tenth street, which represents much wealth and many of New York's most exclusive families, is noted for giving many opportunities at open forums held in his parish house for the discussion of all sorts of questions presented by all sorts and conditions of speakers. He is

a man of broad experience. He says that there are dozens of fine young fellows now going in for settlement work who 100 years ago, if they followed their bent, would have entered the Church.

Change in the Churches.

"Why are they not in the Church now?" Dr. Grant repeated.

"In my opinion largely because the whole religious world is in a ferment. Religious doctrines are being put into the melting pot of a new challenge of authority. Young men are perplexed how to adapt themselves and express themselves. Their feeling in many instances is for something more fundamental, more universal than is expressed by a multitude of creeds. They find all the churches too conventional, too devoted to ancient forms. Their leading strings are too short."

"Many feel the need of a church free from the dead wood of old forms, which has come down to the practice of the great natural and after all very simple principles

of the Christian religion. Perhaps were men offered such a medium through which they could express their religious ideas the consequent enlargement of their nature would bring a knowledge which would make it possible for them to live on a great deal less money than they do now. Or let me say rather would make them willing to do so."

Speaking of the size of the salaries paid in his denomination Dr. Grant made no mention of the fact that the rector of St. Thomas's Church receives \$15,000 a year and has a rectory thrown in, nor of the four or five other rectors who get handsome salaries, these few cases having little relation to the salaries received by city and country curates.

"There is an organized movement," he said, "to establish a minimum pay for rectors. In most cases of course a parsonage goes with the salary. In the case of curates there is no rule. He may receive only a few hundred dollars, but in this case often than not his rooms are in the building and also the curate is getting

his training, learning his trade so to speak, learning how to undertake the larger relations of life.

"Speaking generally I don't believe salaries have gone up at all in the Episcopal Church in twenty years. No one will dispute that they are far too small now even though the ministers themselves make no complaint."

"I believe that our American civilization is more indebted to the children of ministers than to any other class. I think almost any history or 'Who's Who' will bear me out in this statement."

Pay of Presbyterians.

"In philosophy, in poetry, in industrial leadership even, a large percentage of the men and women who have helped to make the world a better place to live in have had a minister in their family somewhere. Financial worries take the time expression out of a man and the heart out of his family, and if we believe in Protestantism, and Protestantism believes in the family, for heaven's sake

let us maintain the minister's families in comparative comfort."

A talk with Presbyterians does not disclose a rosy outlook concerning a possible advancement of salaries. Here, as in the Baptist, Congregational and Reformed churches, there are a few men whose salaries have given some persons the idea that preaching is a remarkably profitable profession. But, as the Rev. Dr. George Alexander pointed out, after the Rev. Dr. Jowett's \$12,000 salary and the salaries paid to the pastors of the Brick Church and the Madison Square Church are mentioned the scale of salaries takes a big drop. Except in the case of pastors of mission churches supported by the wealthy Fifth avenue churches and by the wealthier Brooklyn churches there has been no increase of late years in salaries.

The late Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church twenty years ago, got a bigger salary than Dr. Jowett now receives. The Rev. Dr. William M. Taylor, pastor twenty years

ago of the Broadway Tabernacle, got \$17,500 a year and had a carriage at his disposal. None of his successors has been paid more than \$10,000, which is the salary of the Rev. Dr. Charles E. Jefferson, the incumbent and the highest salaried pastor in the Congregational Church.

In giving some idea of the salaries paid to Presbyterian ministers in distant parishes the assistant of the secretary of the Presbyterian Home Mission Board said that a salary of \$1,200 meant a city charge, the salaries paid to country ministers ranging from \$600 to \$900, with of course a house included.

Making a Little Do.

"Yes," she admitted, "if there is any one class in the world that can make one dollar do the work of ten it is the class represented by the ministers' families living in out of the way places. A story came to me the other day which gives

some idea of how well some of them do manage."

"A minister's wife was obliged to entertain city visitors for nearly a week, one of whom was quite impressed with the fact that the daughter of the house appeared every morning in a spick and span freshly laundered shirt waist. The visitor wondered how it was that the girl had such a good stock of waists. Before leaving she said something of the kind to her hostess and learned that her daughter had only one shirt waist, which she laundered herself every night before going to bed."

"In another case, I heard of a girl who saved the day for her father by taking one of her waists and making him a dress shirt. The minister had been invited to a function which he felt he ought to attend, and his wardrobe lacking a suitable shirt his clever daughter cut up one of her waists and put in the right sort of a front to an old shirt."

"There are country churches in the Congregational body," admitted the Rev.

Dr. Henry Stimson, the oldest in service of the Congregational ministers of New York, who added the Manhattan Church to the denomination since coming to New York, "who are without a pastor, but this is true of the churches of other denominations also. The great need in all denominations is for big men to take the big city churches."

"The only way to meet this need at present seems to be to entice a pastor from some other pulpit in another city or else to import one. It may be true that the ablest young men are not eager perhaps to enter the ministry, even though they have a leaning in that direction, because of the comparatively small salaries paid even to the best preachers. Never before were there so many avenues wherein capable men may make money as now and young men are perfectly aware of it. Undoubtedly they are tempted by the prospect."

"With a few exceptions, an individual church here and there, there has been no advance in salaries. I think, in our denomination in twenty, in forty years even. For instance, about thirty years ago in the State of Massachusetts a study of the churches resulted in a tabulated list of 250 pastors who were paid over \$1,000 a year. The average of salaries was put down at \$1,800. Not long ago a similar study resulted in giving a shrinkage of \$500 on the average of salaries."

The Rev. Willard F. Ottarson, pastor of Bethany Congregational, gave these figures:

"Of the 6,000 Congregational churches in America," said he, "only forty pay their ministers over \$4,000 a year. More than half of them pay \$1,000 and under, 1,375 pay \$500 and less, only 213 pay from \$2,000 to \$4,000. Nevertheless in the last twenty years in some sections there has been an advance in salaries of about 10 per cent."

"It has been said that young men do not go into the ministry in such large numbers now as they did twenty years ago. In my opinion the reason for this is not that the ministry pays so little as because there is not the moral and spiritual attraction in the church to draw earnest and strong men into them."

Not a Matter of Money Only.

The Rev. Robert Pierce, D. D., pastor of the Second Avenue Baptist Church, who has under him seven pastors speaking as many foreign languages and who has more people in his church every Sunday than any other church of his denomination in New York, is an illustration of the fact that salary is not always the prime consideration with ministers. There are Baptist ministers in New York who get a larger salary than Dr. Pierce, but none doing a larger work.

"It makes me shiver," he declared, "every time I hear the criticism made that the most powerful call to a minister always comes from the church that pays the biggest salary. Now in my own case I left a big pastorate in Pennsylvania representing a cultured class of people to take a less salary here because I can do a bigger work here and I know several bright young men who care far more for the chance to serve than for the chance to make money."

Dr. Pierce illustrates the National Sunday School Lessons, which go all over the world, and he was planning a trip abroad when the call to the New York church, which he says has no duplicate in the world, caused him to change his plan.

"Besides an English speaking congregation this church looks after seven others which meet here at different hours and the young men's Bible classes represent twenty-six nationalities. The right represented by a union service in the church of all the congregations is wonderful."

"No concerted movement, so far as I know," pursued Dr. Pierce, "has ever been made to raise salaries in the Baptist Church."

"In a few cases, mostly in connection with city churches, salaries have been advanced a little, but taking the country and city together salaries have remained about the same for many years."

"With the coming of Dr. Aked to the Fifth Avenue Baptist Church the pastor's salary was put up to \$12,000 and perhaps three or four other Baptist ministers in the United States receive from \$5,000 to \$7,000 a year. In this denomination from \$1,500 to \$2,000 is considered a pretty good salary."

"The only way ministers have met the 50 per cent. bound in the cost of living in the last decade or so is by cutting out all the trimmings, or so to speak, supposing there were any to cut out. If not, then they cut down in variety of food and of clothing. The most difficult point the pastor of a comparatively poor flock in a city has to meet is the demands on himself for help."

"Avoirdupois is there to help, and he wants to help. He does help, with the result in dozen of cases that he gives what he actually needs for his own family. All the same he has his compensations, which count a lot higher than mere cash."

Some Higher Salaries.

A variation to the almost universal rule of no raise in salaries is offered by the Reformed Church, including the Collegiate body. The latter, which conducts its finances separately, although it is contained in the Reformed classis, is the oldest and the richest of the denominations. It has a large endowment and its four or five New York churches pay large salaries to their pastors. Within the last two years, said an assistant of the Rev. Dr. David J. Burrell, pastor of the Marble Collegiate Church, these salaries have been raised \$5,000 a year. Dr. Burrell got a salary of \$15,000 a year, raised from \$10,000 about one year ago, and the other Collegiate ministers also got a 25 per cent. raise at the same time.

The Rev. A. B. Churchman, secretary of the New York classis of the Reformed Church, was certain that there had been almost a 25 per cent. increase all along the line in the last decade. Said he:

"Averages are difficult things to arrive at in matters of this kind. The only way to go about it is to take churches in groups, the very prominent ones representing another scale of salaries, those representing a still lower scale and get the average for each. This has not been done."

Reports of the salaries paid to ministers of the Reformed Church in the city and in the country show that \$3,000 is considered a good salary and that there are far more \$1,000 and \$2,000 pastors outside of the large cities.

New York Clergymen Discuss Question Whether This Is Keeping Young Men Out of the Ministry

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HER FIRST BIG CASE—A FRENCH PSYCHOLOGICAL STUDY

Continued from Seventh Page.

a modelling thumb which was not mine. That was all. She never went any further than deriving intellectual enjoyment from the conversation of a man who never was in her eyes anything more than a scientist. But that hurt me terribly. And it was precisely when that grief was making me wretched that she revolted against me."

"To reestablish the harmony of our minds I fought with all the brute energy of a savage; for love is a complex thing and its roots shoot very far into our being. One may only sin against its most spiritual manifestations and yet the whole of it is shaken and its most brutal manifestations are let loose."

"I am sorry. Oh I am so sorry, tell her, beseech her. I am perfectly willing to respect the independence of such a woman. I will henceforth recognize the rights of her lovable intellect. Let her only come back into my life. I only ask her to forgive me, to come home. Tell her that I am very wretched. If she should only come back out of pity—well, that would be enough."

Marguerite, greatly disturbed, averted her head. She had never looked at her except through a veil of legal procedure, in the third court, the divorce court. The kind of love she beheld now was a throbbing, simple living love, storming with and torturing; it dazzled her and it stirred her like a mysterious force.

Gradually her thoughts went back to the lonely wife; in spite of herself she re-created, in a mental image, these two souls so remote though so germane, these two beautiful human beings a little over-conscious of their own worth, but predestined apparently to belong to each other, by the striking similarity of their intellectual makeup.

Noticing her hesitancy, her agitation, M. de Savy asked anxiously:

"I suppose you will refuse to transmit my message; you have learned too well to despise me and I should not have come."

"I'm not thinking of that," she said dreamily.

"Shall I give up all hope?"

"Oh! no," answered the lawyer, who had regained her self-control and on whose face reappeared her kind smile full of good sense and of moderation. "Your position has become clearer to me since you have taken me into your confidence."

"Both of you have been lacking in the good natured philosophy which is the birthright of all simple hearts. You did well to come. For one thing I esteem you more now than I did before."

"And then the love which you apparently feel for Mme. de Savy will perhaps touch her. I promise you to go and see

her. I will see her to-morrow. This case must not wait."

The stopped short, for she actually meant to say: "This case must not go to court." Of a sudden a very personal view of the question forced itself upon her mind.

She had almost forgotten, fascinated as she was by this wonderful story of passion, that this divorce case was to be the starting point of her career; that all her blissful activity of the past weeks had actually depended upon a break between this man and this woman; that her reputation would grow upon the very ruins of their married life.

She turned very pale. She did not notice M. de Savy's radiant happiness which her client had described to her very vividly. She said, becoming once more chilly and a little bitter:

"Don't let me give you false hopes. Mme. de Savy is highly incensed against you, not without good reason. I must say, even as jealous a spirit as yours cannot excuse your breaches of courtesy. I will gladly inform my client of your call."

"Mademoiselle," he added warmly, "I am asking for more than that. You are kind and indulgent; you are so young. The future holds much success and happiness in store for you. We are two unfortunate people. Use all your influence upon my wife, advise her, guide her. Be our benefactor. Let your hands mend our shattered life. Give us back our home. Lead us back to each other."

"My dear sir," the young woman answered, with an annoyed expression, "I am only a legal adviser to my client. I am not her spiritual director."

"A woman lawyer is a little more than merely a lawyer. It is because you are a woman that I have turned to you. You will know what to say to her."

Marguerite could no longer conceal her irritation.

"What to say to her! If the whole thing is so easy, why don't you write directly to my client? How can I speak in your behalf? What right have I to vouch for the happiness you promise to give her? Character is hard to change. The same incidents may occur again to-morrow. You might then deplore my officious interference."

"Don't you think I am sincere?" she said. "I would not transmit your message to Mme. de Savy. I will acquit myself of my mission faithfully. She must be the ultimate judge."

M. de Savy, pale and dejected, bowed himself out. Mme. Odeline was to meet him three days later at Lachelier's office.

When she found he had come again Marguerite sat down at her desk, her faithful companion of her studies, her lamp, was burning softly under its shade. The arm chair in which the visitor had sat was digging its thin legs into the carpet,

which had lost its springy softness. From the kitchen came a sizzling sound; it was the water for her soft-boiled eggs which she had left on the range. Pussy was smoothing her narrow chest with short, rhythmic strokes of her tongue.

Marguerite remembered telling her one day: "Pussy, I have arrived. This means success. We are going to be rich. To be rich," and the lawyer looked at the threadbare carpet, at the bamboo furniture, at the narrow desk, at all the pitiful symptoms of mediocrity and want which must have surprised her visitor.

And immediately after the gorgeous setting of the first court appeared before her eyes—the blue tapestries, the valuable woodwork, the gilt ceiling and the justice's bar of polished oak, all things of which she frequently dreamed in her sleep. And then she saw the great vestibule, solemn, noisy, swarming with lawyers, where her name would have passed from month to month on the day of the trial.

This would mean withdrawing again into obscurity, becoming once more the poor struggling beginner who dined legal formulas into the ears of high school girls for so much an hour. Mme. Rosalie, in her old wrapper and her ragged apron, would day after day wash dishes for one hour every morning in the sink of the dingy kitchen.

The only briefs over which she would ever bend her pale face would be connected with the cases of young delinquents turned over to her by the Legal Aid Society. A listless Magistrate, knowing her plea in advance, would stop her, as it had already happened to her, after her first word. The Bar Association would then cease to take her seriously. Lachelier would show himself sarcastic.

Half an hour passed and Mme. Odeline sat there motionless, her elbows on the green desk cloth. When she lifted her head again her eyes were red; she could not regain the smiling composure which imparted to her delicate features their usual serenity. She leaned toward the fireplace and stroked softly the shivering pussy.

"Pussy, what shall I do? This new duty that has devolved upon me seems to me absurd and useless. Is it really so? Or is my awful selfishness prompting me to do the wrong thing? If I bring that man and that woman together again will it be for their good or will it only cause them more wretchedness?"

"Yes, Pussy, you may look at me reproachfully out of your mysterious little soul, but those two people will keep on splitting hairs and torturing each other. They will never be happy together. Wouldn't it be better to sever the last bonds, since they are half broken now, than to put the ding and expose this couple to more torment?"

"After all what is my client's private life to me? I have been retained to bring this couple down to earth, to decide whether this couple should or should not be separated. There would never be any divorce cases then."

"Pussy, how you are looking at me! Am I doing anything wrong? Well, it's the business that demands it. Only I want so badly to try that case in court. Are my powers of judgment thwarted or is my desire for fame misleading me through a perverted casuistry?"

"It would be so sad, just now, to be deprived of the glorious sunshine which

has lit up my life for the past two months to return to the obscure, final poverty of two months ago. If you could think and talk to me with the lucid simplicity of your little animal mind, Pussy, what would you say to me?"

"It may be that these two people equally highly educated and who once were one should not be allowed to go their way as total strangers. It may be that there is happiness awaiting them, that their happiness could be my work, and that I would then rejoice over it.